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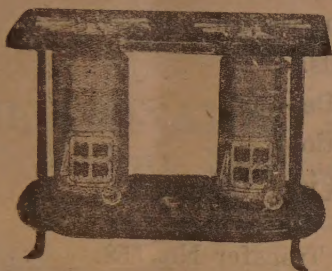
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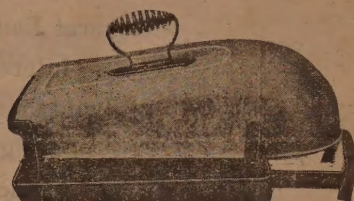
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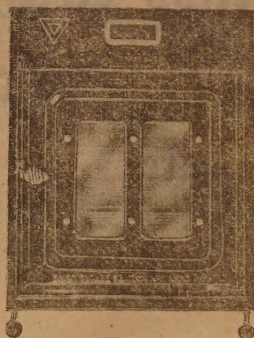
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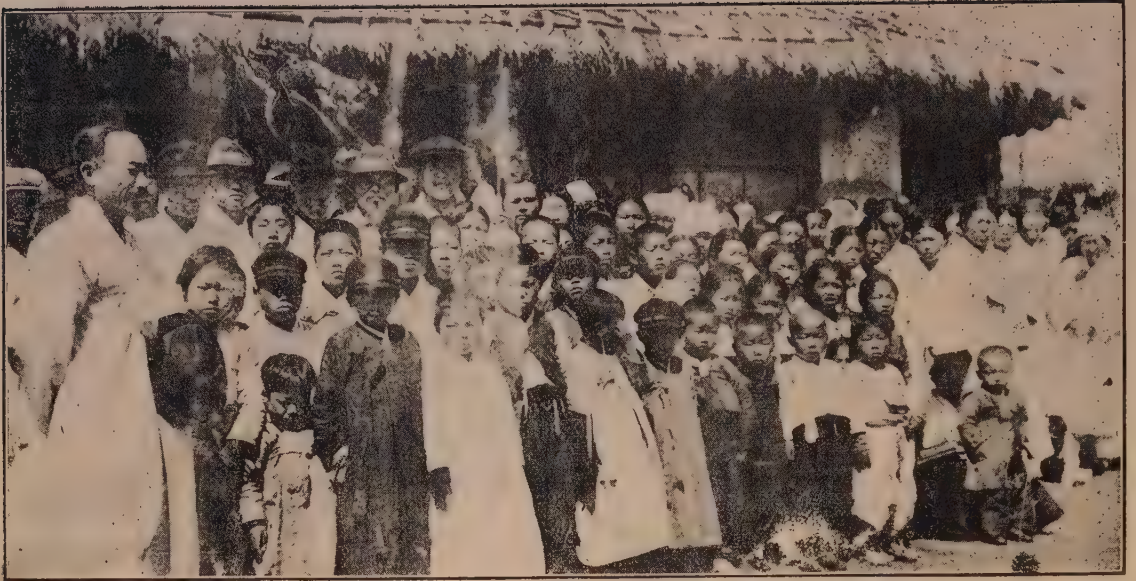
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Editorial.

Will the Church Function Today?

II

RACE DISCRIMINATION.

AN increasing number of thoughtful people are expressing their belief that the chief cause of the world war was the failure of the Christian church to function normally. Once committed to the war, the Christian's most plausible excuse was, that this appeal to the sword was the last that would ever be made, because it was "a war to end war!" Never was a greater mistake, for the gleams of altruism discerned in that conflict since the armistice have gradually faded, giving place to the old diplomacy of suspicion and fear. The world today is fuller of hate than ever with four times as many reasons for war as could be given in 1914.

IS the failure of the Church to function normally in 1914 any reason why it should fail to do so today? Quite the contrary, for "experience is the school where fools learn wisdom." The Christian church having humbly learned her lesson and repented of her folly should be quick to hear and prompt to respond to the reconstruction summons of her Master, "Let the dead bury their dead but go thou and preach the kingdom of God."

THE world's present desperate need furnishes an opportunity for Christian service unprecedented; will the Church respond? It is idle to say, "Man's extremity is God's opportunity," for our Father God has arranged that His rescues shall avail for the lost through His children who are members of the body of the Son of His love and together constitute the Christian church.

DOES anyone ask, "How can the present day Church, handicapped by schism and a numerous deadwood membership which must be carried if progress shall be made, ever dare authoritatively to command the path-bestriding Apollyons of today to get out of the road? This the Church can never do except as the Almighty Spirit of God shall speak through her.

IN the matter of prayer, individual Christians need not wait for one another but each may at once awake and put on strength; while coteries of Christians with whom God trysts, down-to-date Gideon Bands; alert, scouting, and doing exploits, may put to flight armies of the aliens!

THE day came when it was said of the chief persecutor of Christians in the first century, "Behold he prayeth", and lo! in a few years that man shook two continents in the interests of Jesus Christ. Later when he and comrade disciples entered the splendid city of Ephesus the enemy trembled and cried out, "These men that have turned the world upside down have come hither also". This same man, through his writings, is the most influential Christian in the earth today! Saul's first Christian prayer was, "Lord what wilt Thou have me to do?" and as fast as he learned it, he did the Master's will and was empowered according to John 14:23. So today we who are Christians need only to pray and to follow the answering gleam; to live, buy, sell and vote as we pray; to smite wherever seen, all that is crooked and death producing, as the white slave and opium traffics, child-labor in factories, the double moral standard for men and women as well as that for the individual and the nation win victory. To eliminate the last two evils named would maim lust and would strangle war. Can any real Christian do less than combat such patent evils and be guiltless of an hypocrisy that must hamstring prayer?

THIS brings us to our main topic, "Racial Discrimination" which is a present day menace of the first magnitude. Always strong nations have enslaved or dominated weaker ones which proves that "The world lieth in the wicked one". While methods have changed the principle of discrimination against weak and backward peoples is as prevalent today as ever it was. The final justification of such action is, "might makes right" which is the slogan of organized robbery. We can see but two alternatives, either that exploited nations shall arm to the teeth in self-defence, as did Japan, possibly all nations threatened with exploitation uniting against their oppressors in a universal world war, or else that the Church of Christ shall rise to the situation and magnify her office by persuading, through sacrificial service, all people, that "one is our Master even Christ and all we are brethren." The Church has been constituted and ordained to this work and simple consistency insures its performance.

FIRST of all every Christian must know that there is only *ONE* race in the earth,—the *HUMAN* race. The first chapters of Genesis teach and science ratifies the truth that all nations had a common ancestor. This deliverance is reiterated all through the scriptures.

THE world's methods have continued unchanged until now except for accentuation. The retail scope of the schemes of two thousand years ago, through development of art and science, have been supplemented by schemes of colossal proportions involving nine-tenths of the acreage and of the populations of our planet. The saddest feature is that white nations, who are called Christian, though they number but one tenth of the population of the globe, are nevertheless the chief offenders against humanity through exploitation. We are aware that excuses are urged in palliation of international brigandage but under the white light of Christian truth they are seen to be mostly camouflage.

WILL the Christian Church redeemed and commissioned by the Master for sacrificial service in the World Field, function today?

THE Church is the most numerous, intelligent, thrifty and gifted of any society on earth. She lacks nothing but spiritual power. Will she be humble enough to open up herself that God may pour Himself through her upon the sorely wounded world for the healing of the nations? Will the church ring true? Repenting of her sins of omission and of commission, will she lift up her voice in such a way that the stricken and perishing world may recognize its Redeemer who has promised, "I, if I be lifted up from the earth will draw all men unto me?"

The Korean Presbyterian Church and the Missionaries.

CHARLES A. CLARK

Some months ago at Mohonk, New York, the "International Missionary Council", lineal descendant and successor of the old Edinburgh Continuation Committee, made certain suggestions to the various Mission Boards and bodies of missionaries on the various fields, calling attention to the "spirit of self-determination" abroad in the air, and to the desirability of those doing mission work in foreign lands of resurveying their relations to the "indigenous" churches and their leaders, and ascertaining whether they were adequately meeting that desire for self-determination by turning over to the indigenous churches the amount of control which they ought to have, of the work in their country.

The Presbyterian Mission (U.S.A.) in Korea along with its colleague Presbyterian missions, has been most fortunate in having already, of its own initiative, carried out nearly all of the suggestions made by the Council. Possibly a description of conditions here may be interesting to those at the home base, and helpful to workers in other fields.

Presbyterian mission work was begun in Korea by the U.S.A. church in 1884. In 1889, the workers from Victoria (Australia) came; in 1892, the Southerners (U.S.); and in 1898, the Canadians. In 1893, an advisory council of all these four bodies of missionaries was formed, and an embryonic form of church union was inaugurated. From 1901 Korean delegates sat in half of the sessions of that body. Up until 1907, however, each missionary exercised ecclesiastical powers under his mission, primarily by virtue of his ordination in his home church and by his appointment there as a foreign missionary.

In 1907, each of these four bodies of missionaries secured permission from their home general assemblies to gather all of their converts into one national, indigenous Presbyterian church, cut free absolutely, as to

ecclesiastical control, from the parent churches which founded it. That year, therefore, the single all-Korea presbytery was established. Since that time, all ecclesiastical power in the country has been vested wholly in the indigenous church courts, and missionaries have performed ecclesiastical acts only by authority delegated to them by the native presbyteries.

In 1912 the General Assembly of Korea was established with seven subsidiary presbyteries. Today there are seventeen presbyteries covering the whole of Korea and the work for Koreans over the border in Manchuria and Siberia. Since 1919, every moderator of the General Assembly, except one, has been a Korean, the exception being the independence movement year when it was not wise for a Korean to try to serve.

In 1907, in the church's constitution then adopted, it was agreed that presbytery was to have full jurisdiction of all the field and was to man with Korean pastors and other workers all of the field that it could cover. If it was unable to cover it all, and wished the mission to care for part of it, temporarily, the mission agreed, as far as it was able, to take it over and man it. In this case, since all of the missionaries have many duties that were not connected with the church (schools, hospitals, translating, etc.) the mission reserved the right to assign to the various places of the work the particular individual of its forces whom it felt it could spare and who could best do the work. The presbytery is perfectly free at any time that it desires to do so, to take away from any missionary any churches that he has, and to place them under Korean pastors or other workers. The only reservation that the mission has ever made has been that they have not granted to the church the right to move missionaries from one station to another, nor to assign work to particular missionaries. As

a matter of rule, the churches have been turned over to the mission or station and it has selected the missionary to handle the work. As a matter of rule, this has been the method of working; as a matter of practical outworking of the rule, missionaries and native pastors always worked together in such cordial relations with no line drawn between them that the question has scarcely once been raised as to the rule.

For a time after 1907, each year, by special vote of presbytery or of the "tairi Wiwons" (sub-presbyteries), each missionary was given "sessional power" in the district assigned to him by his station. In 1911, the all-Korea presbytery, by vote, decided that thereafter missionaries should simply report to presbytery their evangelistic assignments as made by their stations, and it would be understood that, unless exception was taken, presbytery would confer "sessional power" for that year and that field without formal action.

In 1907, a very brief skeleton-like constitution was adopted by the church, it being felt that the church itself, when it had developed further, would write its own constitution.

The missionaries in Korea have not brought from their home presbyteries letters of transfer to the church here. In 1907, it was felt that to do so would be to load the infant church with an incubus of foreign members of whom later it would be very difficult for the church to get rid. By special permission of the church, all clerical missionaries, while still retaining their ordinary, normal membership in their home presbyteries, were given temporarily full powers as members in the Korean church courts.

A clause in the constitution of 1907 stated that this irregular relation might continue until the missionaries by a two thirds vote decided that they should withdraw, at which time they would all withdraw in a body, and the native church would freely decide what relation, if any, it desired any or all of them thereafter to have to the courts. In 1913, the missionaries petitioned the assembly asking if

the assembly did not think that the time for them to begin their withdrawal had come. Assembly laid the petition on the table, and the next year voted it down. In 1916, the missionaries again raised the question, urging that the beginning of withdrawal be permitted. Assembly again voted it down, saying that they desired more rather than fewer of the missionaries to participate in the work. In the assembly ordinarily there are from 150 to 200 pastors and elder delegates. Very seldom have as many as forty missionaries attended. There has never been a meeting since 1907 when the Korean delegates could not have out-voted all of the foreign delegates if there had been any questions upon which they had desired to do so. They have never once manifested the desire, however. We have never divided along those lines. We have always been working as brethren.

In 1915, assembly appointed a committee of fourteen to write a new constitution. It completed its labors in 1919, the evening before the independence movement broke out. This constitution was approved by the assembly of 1921, and is now being voted upon by the presbyteries.

When the committee began writing this constitution, the whole question of foreigners' relation to the courts came up, and was discussed at great length, the foreign members of the committee continually urging that they be allowed to "decrease that the Korean brethren might increase" in the control of the church, and the Koreans urging a maintenance of the status quo. They urged that we all bring letters of transfer and become permanently members here just as they were. The Australians said that this would not be possible for them under the organization of their home church. Since they could not bring their letters, it was not worth while for the other missions to discuss it.

The Korean members of the committee then were asked to draft a suggestion of the sort of relation that they would like us to have to them, arranging to some extent for the be-

ginning of withdrawal at least. They brought in the following sections which were adopted unanimously and are now the law of the church, until further withdrawal seems advisable,—

1. Each new ordained missionary, when he arrives on the field, must bring from the authorities of his mission a letter stating that he is a minister in good and regular standing in his own church and appointed to work in the field. Presbytery, by vote, then may enroll his name, but he does not get the right to vote until presbytery assigns him work to do, he being of the same status as Korean pastors without charge who have no votes. Whenever presbytery assigns him work, or rather when it recognizes his evangelistic assignment and gives him "sessional power", he automatically acquires a vote.

2. When presbytery is electing to assemble its delegate pastors and elders, it also may elect from among its enrolled missionaries a number equal to half the total of its pastor delegates.

3. Should any missionary be guilty of sin or of teaching false doctrine, presbytery may summon him and try him and, if he be found guilty, may exclude him from the pulpits and courts of the church. Since he is not wholly under their jurisdiction, they cannot depose him from the ministry but, as a sovereign body, they can exclude him from participation in the work of their church.

It will be seen then that in Korea, not only do the missionaries not control the church, the church controls them and they can exercise ecclesiastical functions only by its permission. In government, there is complete self-determination.

As to financial matters, in some mission fields, they have set up joint committees for apportioning the monies that come out from America for the various types of native work. There has been no need for this in Korea, for the amounts are so insignificant. Last year the Presbyterian mission work received from America for all purposes aside from salaries

only about ₩100,000. Of that, fully half was used for taxes, repairs, language teachers, itinerating of missionaries, translating and the like. Of the remaining ₩50,000 or so, about four fifths was used for the various institutions—schools, hospitals, etc. and less than ₩10,000 in all used by the whole 150 missionaries for all the native salaries and the like that were paid. That part of the Presbyterian church of Chosen associated with our mission last year raised for all purposes nearly ₩501,000 or fifty times as much as we had for evangelistic purposes. The amount of personal evangelistic money in the mission available for such items as itinerating, for personal helpers to the evangelistic men and women is always pitifully inadequate, and were there more of it much neglected work could be covered. ₩10,000 or less covers all that touches the church.

To set up complicated machinery to attain this ₩10,000 has always seemed foolish and unnecessary. To do so would tenaciously fasten permanently upon the church the idea of foreign subsidy where the ideal always has been complete native support of evangelistic work just a little ahead. This ₩10,000 is used here and there to help out in weak spots, never left long in a place, staying only until self-support is attained and then being transferred elsewhere. In this way it gives the maximum of help to the church with minimum of future harm.

As to the control of institutions, our eight academies, eight hospitals, eight Bible institutes, the colleges and seminary (In these last we are in union with others), in one way or another most of the stations are working towards joint control by the Koreans and the mission, and the mission looks forward to ultimate complete control by the church when the church "seriously desires it and is able and willing to assume the responsibility for the work."

There are Koreans with voting powers on the Theological Seminary and Chosen Christian College Board. Most of the control of Bible

class work has already been taken over by the several presbyteries. Koreans participate largely in the planning of several of the hospitals. Taiku station is in union with the presbytery in its Boys' Academy, and the Syenchun Girls' Academy has an agreement ready to be consummated as soon as the Government gives them a charter for enlarged activities. Chairyung Koreans have asked us to join with them in establishing a boys' academy and have not only promised all of the running expenses, but have promised ₩1,200 a year towards the salary of a foreign principal if we will appoint one.

We feel that we are proceeding along the line of healthful, normal development, and

feel that our general principle of procedure should be that whenever the church seriously desires any piece of work and is willing and able to assume the responsibility, financial and otherwise for carrying it on, it should have it. Even after that time, should the church for a time be unable alone to fully finance the work, we feel that foreign subsidy is permissible, but we believe that, as a rule, the beginning of native control should be marked by a steady decrease in the use of foreign funds. We are trying to build an indigenous church that can stand alone. The privilege of control involves duties along with it. When the church wants the burden as well as the privilege, it should have it.

Korean Methodist Episcopal Church and the Missionaries.

Bishop HERBERT WELCH, D. D.

It has sometimes been remarked by members of other Christian bodies that Methodism offers a system peculiarly adapted to pioneer work, whether in the wide areas of the United States or in countries newer from the standpoint of Christian evangelism; and that when they themselves see a plan of church organization which will give full play to the powers of native Christians in non-Christian lands, they found themselves approaching the characteristic features of Methodist polity. Opinions on this point might easily differ. There are some who would maintain that American Methodism is monarchical or autocratic in its government and therefore ill-adapted to a democratic age, and that a sense of responsibility by the members for the policies and activities of the church is more easily secured under a non-episcopal form of administration.

It is not my purpose to argue this question; not comparison, but mere fact, is the object of this paper. But it may help to understanding if it be remarked that democracy in church life, as elsewhere, is of two types—pure (or direct) and representative (or delegated). In

a congregational form of government responsibilities are more immediately localized; authority resides (theoretically at least) in the separate congregations, which claim complete independence of any ecclesiastical authority outside themselves. They adopt their own creeds, they call their own pastors; they determine their own responsibilities, financial and otherwise, to outside interests. Methodism, however, represents the other type of democracy. Through its local congregations and the larger organized groups it delegates authority to its chosen representatives, who, speaking for the whole church, act upon questions of creed, government, and program. And it must be remembered that this is democracy just as truly as the "pure" form; for the essence of democracy lies in the location of responsibility and in the power of the mass to call to account those to whom authority is delegated. These Methodism possesses. Whatever power is allotted to its various officers, they may all be held accountable at the impending time for re-election at the end of relatively short terms; and in

the one case—the bishopric—where election is for life, or rather for an indefinite time, the General Conference has full power to retire a bishop not simply for moral fault (though this has never happened) but also on the ground of inefficiency or unacceptability. As a matter of fact, the large authority committed to the bishop is rather more apparent than real. He is to interpret the law of the church, but his interpretation is always subject to appeal. He fixes the appointments of the preachers, but this must be done after consultation with the district superintendents (his “cabinet” in each conference), and any discreet bishop in these days is guided largely by the wishes and judgment of the men with whom he is dealing. He ordains men elected by the proper body to the status of deacon or elder, but this is a matter of church order and is not conceived as the transmission of a special grace. The district superintendents act in their own districts somewhat as the bishop acts for the Conference (or a group of Conferences to which he is assigned) and they exercise the more immediate supervision over the work of the preachers and the welfare of the churches. At the present time in the Korea Conference of the Methodist Episcopal Church four of the ten District Superintendents are Koreans, and the number will increase as the years go on and more men of strength and leadership are developed.

Apart from these officials, the Methodist Church is controlled in its activities by a series of conferences. *Quarterly conference*, meeting four times each year, is the local unit, composed of the officers of the congregations united to form one pastoral charge. Here the preachers, stewards, classleaders, Sunday School superintendents, and the like, meet to hear reports, to choose or to approve the choice of various officers, to fix the pastor's salary, to arrange for the financial work of the churches, to oversee and direct their various departments.

Above this is the *district conference* meeting once or twice each year, and composed

of the preachers, exhorters, and district stewards of the district, together with representatives of the varied organizations within the church, chosen from each charge by the quarterly conference. It takes general oversight of all the temporal and spiritual affairs of the district; it licenses local preachers, superintends their studies, and assigns them to their work; it looks for neglected portions of the territory and attempts to meet their needs; it recommends men for admission to the ministry and for ordination.

It should be noted that every man who enters the Methodist ministry must pass through the doorway of the Quarterly and district conference. This means that the laymen determine primarily who shall be their preachers. And it should also be noted that, while the district superintendent presides in these conferences and while the resident missionaries are legally members, they constitute only a fraction of the body. It is the laymen, the Korean laymen, who thus face the responsibility of oversight of the work and of admission to the ministry.

Next in order comes the *annual conference*—the yearly meeting of the preachers. A conference of elected laymen of the conference territory is held quadrennially to the general conference, to vote on constitutional changes, and by resolution to express their mind on current issues in the church. A proposition is now before the church to admit laymen to the annual conference, but at present the meeting is composed only of the ministers. They are the final judges of the admission of men to their own ranks, on recommendation of the lower conference; they see to it that men admitted on trial pursue the prescribed course of study; they decide who shall be ordained deacons or elders; they are responsible for the moral character of their own members, and may try and expel any who are found unworthy; they inquire into the results of the preceding year, gather the statistics and the benevolent offerings of the people; they distribute the funds for the care of the retired

preachers and their families; they make apportionments to the charges, and formulate programs of advance. And this work is done of course, by a body composed in largest part of Koreans. There are at this writing in our Korea Annual Conference, besides 24 on trial, 78 full voting members, of whom only 17 are missionaries. The Koreans are three or four to one foreigner, and the proportion will become larger with the years.

From these annual and lay conferences, so largely dominated by the Korean members, delegates are chosen to the supreme legislative body of our church, the *General Conference*, which meets in the United States once in four years. Here are assembled the representatives from many lands, sitting on a plane of entire equality to make the laws of the church, to amend its *discipline*, to elect its bishops, editors, secretaries. The Korea conference is at present entitled to two ministerial and two lay delegates to the General Conference, and in 1920 three of the four delegates were Koreans. If some of the powers now exercised by the General Conference shall presently be remitted to the General Conference, the same principles of representation will apply here.

It will thus be seen that from the lowest to the highest council of the Methodist Episcopal Church, the Korean members have their full share of representation and power. The pastors admit to church membership, with the consent of the local officers. The church determines admission to its ministry and continuance therein. If a member or a minister is found delinquent, he is tried by a jury of his peers and may appeal his case to another court composed likewise of his peers. At no step is he subject to the will or whim of foreigners as such, even if they were disposed to domination. He is not only protected in his rights, but has the way open for independent and self-respecting labor for the church of his choice and the Lord of his love.

This statement might seem to need modification at one point. With money coming from

America both for the support of foreign missionaries and for the assistance of the native church, financial problems are certain to obtrude. Control of the finances carries often control of policies. We are passing out from the stage of foreign control and native obedience into the stage of foreign and native co-operation. Recognizing this transition, our finance committee has during the past year reorganized itself. This committee, which prepares estimates of the amounts needed from the home base and which redistributes the appropriations when received, has hitherto included all the members of the Mission and only those. But last December a new committee was constituted, comprising eight missionary and five Korean members.

A similar step has been taken this year by the Woman's Conference, which is charged with the supervision of the missionary work for women and children. Seven Korean women have now been admitted, and will sit with their missionary sisters and colleagues for the first time this fall.

More than that, at this time when it is becoming more common to take a long look, to set down on paper principles of action already agreed to and in operation, and to sketch programs for the developments of coming years—in these days it is of new and larger consequence that the Korean workers should have a share in the planning as well as in the execution of the plans. The day has gone by when the missionaries can go off into a corner by themselves and decide what is to be done and then issue directions to their Korean fellow-workers. The church is a Korean church, with all that this implies. The Holy Spirit speaks as straight to believers here as yonder. God understands the Korean tongue just as clearly as the English. Each church must develop according to its own genius—and tradition, social custom, mental habit, spiritual aptitude must have their part in shaping statements of belief and rules of conduct and methods of worship and government. A church whose policies were shaped wholly by

missionaries would surely not be an enduring and powerful church. If the Koreans need us, how much more do we need them in the building of a church of Christ in this land. Neither alone is sufficient. It is another instance where "either . . . or" would be a vicious choice; it must be "both . . . and." Our watchword is not Korean control, much less foreign

control, but joint control. The word of magic significance for today is "together." Our Mission is all for the new order. We want to work hand in hand, eye to eye, heart to heart, with our brothers of this peninsula, that together we may exalt our Lord and speed the coming of his kingdom.

The Chinese National Conference.

EDITH M. DEMING.

At the Edinburgh Missionary Conference of 1910, many gifted native leaders brought messages from the countries and churches which they represented. It became evident to those gathered there, that more and more place must be given to such leadership, that the time was near when the missionary should say as did John the Baptist. "He must increase, I must decrease.

Following the Conference a series of conferences with the missionary body and native leaders in eastern lands was held by Dr. Mott, which resulted in the formation of Edinburgh Continuation Committees, in India, Ceylon, Burmah, China and Japan. Opportunity for the formation of such a committee in Korea was given at the time of the Mott Conference, but unfortunately it was turned down by a small majority. As a result, Korea has no place in the International Missionary Council. Her name barely appears in the report of the recent Mohawk Conference. She has no representation in the council, nor can she share in its benefits, except in a second-hand way. These Continuation Committees have been studying the needs of their countries as a whole. They have been composed of missionaries and native leaders, of different denominations, they have developed great forward movements, such as the China for Christ Movement in China, and the Chinese Home Missionary Society. Of course each mission had its own missionary society before, but these two societies are interdenominational, or rather national in their scope. They

have helped the Chinese to face the question of the evangelization of their own country as perhaps no other agency has done.

One work of these Committees has been the calling of National Chinese Christian Conferences, where native and foreign delegates have got together in equal force, or where the natives have been in the majority. These conferences have considered the needs of their country from different aspects. In the case of the Chinese National Conference, five commissions were appointed to prepare the subjects to be discussed at the conference. For a year or two, previously, Chinese and foreign leaders, from all parts of the country, representative committees, worked on these Commissions, which are as follows,

Commission 1. The present state of Christianity in China.

Commission 2. The development of leadership for the Work of the Church.

Commission 3. The future task of the Church.

Commission 4. Coordination and cooperation in the work of the Church.

Commission 5. The message of the Church.

One of the outcomes of the great world war, has been the development of a national spirit on the part of every nation. This racial and national self-consciousness is not confined to political life; it has appeared in church life as well, in the form of a great deep longing and desire on the part of each nationality for an indigenous church of its own, unstamped with the marks of its foreign descent. They

feel, and rightly so, that the Spirit of God can work along the lines of their own national heritage, and does not need to be cramped within western molds. They see no need for denominational differences. As one Chinaman who visited several churches in west China said, "The only difference I see between them is that one church has a big wash, another church has a little wash, and another church has no wash at all" meaning Baptists, Methodists, and Friends.

It was my privilege to attend the conferences of the foreign representation of the Chinese church in Korea, together with our Seoul pastor, Mr. Chao, and our deacon, Mr. Chee. What impressed one most of all, was the splendid Chinese leadership, on one hand, and the rejoicing on the part of the Chinese themselves that at last the Christian church had been born. The National Christian Conference was referred to by many as the birthplace of the Chinese church by others as its coming of age.

Commission 3. The message of the church, prepared by the Chinese commission only, is a masterpiece of inspiration, and should be studied by every missionary. We can safely retire from leadership, and leave it in the hands of men and women so definitely and unmistakably under the leadership of the Holy Spirit. We from western lands have not taken to heart the lessons taught in Acts by the great Missionary Council there, when it was decided not to lay any heavy burden of Judaism on the hearts of new converts. We act as if the Holy Spirit can only act along western lines, as if methods that have suited in our own countries, must of necessity be best for oriental peoples. We have been surprised when they have not always entered enthusiastically into the plans which we have thrust upon them, and thought it the evidence of coldness of heart, when in reality it has been revulsion against some foreign method thrust upon them. Sardhu Sundah Singh, the Indian mystic, who is called the Apostle Paul of India, and who has a larger influence there

than any other Christian at this time, in adopting the sacred yellow gown that set him aside as a man devoted to a life of religion, and gave him access to every zenana and palace in the land with his message of the Christ, says, "You can only get an Indian to drink water, when you give it to him in his own brass bowl," meaning that in reaching eastern people, you must reach them through familiar channels.

One of the finest addresses of the Conference was by Timothy Ting Fang Lew, M. A., B. D., Ph. D., on the Church of Christ in China. An outline of it is as follows :

First. The Chinese Christian Church shall be a *fearless fighter against sin*. The Chinese Christian Church shall stand for every day in the year to make the nation see the hideous reality of sin, and its terrible consequences. Neither the sins of the individual nor the sins of society escape her searching light. She will stand for no compromise, no tacit allowance, no passive cooperation.

Second. The Chinese Christian Church shall be a *faithful interpreter of Jesus*. She shall bring the naked, the hungry, the sinful, to the full realization of his uniqueness, His all-sufficiency, His dynamic power and saving grace. The Chinese Christian Church shall help the Chinese to understand the real meaning of his atoning death and to share the divine power of his living presence.

Third. The Chinese Christian Church shall stand as *the flaming prophet of God*. She shall be a voice ringing out a message unmistakably clear and help the nation see the true and living God.

Fourth. The Chinese Christian Church shall be an *obedient disciple of the Holy Spirit*. Amidst the human differences, petty preferences, selfish partisanship and extreme doctrines, imported from without or developed from within, she shall faithfully follow the guidance of the Holy Spirit who has been and is continually witnessing truth in the believers' hearts. She shall unswervingly take the right path pointed out by

the Holy Spirit even at the cost of her own life.

Fifth. The Chinese Christian Church shall be a *worthy teacher of the Bible*. She shall not teach the Bible for the purpose of propagating any particular school of theology or any denominationalism but with the sole purpose of helping the Chinese people to understand and to live according to the will of God, and to find eternal life.

Sixth. The Chinese Christian Church shall be a *genuine servant to the Chinese people*. She shall serve the Chinese people *As a true Conservative*. She shall conserve all that is best with which God has endowed the race, constantly re-interpreting and little revolving the spiritual, intellectual and social inheritance of the race. She shall serve the Chinese people *as stalwart liberator*, always looking forward with prophetic intuition, leading the Chinese race on toward God, and toward all the improvements and progress to which God has destined this nation. Her organization, her plans, her projects in every detail shall be genuinely Chinese, so that she shall not only be able to clear herself of being a foreignized institution, but shall be able also to make a genuine contribution to the world, by making the Chinese interpretation of Christ, her Head and her Ruler.

Seventh. The Chinese Christian Church shall be a *defender of Christian unity and comprehensiveness*. She believes in unity because she loves Christ. In Christ all are one. Difficulties there are, and many of them, which loom very great in our human minds. But the Chinese Christian Church shall determine to overcome them, because those difficulties are mainly due to human weakness and the love of Christ shall conquer them all. The Chinese Christian Church stands for unity *Because she believes in God*. She knows that God with His infinite wisdom is not limited in any way in His revelation to men under diverse conditions, and in different aspects. The Chinese Christian Church stands for unity *because she understands men*. Men

created after the image of God carry with them the infinity of God in the form of individual differences, tastes, preferences; and the needs of men are different, and will be different but the Chinese Christian Church shall see through all these differences the underlying unity of purpose of service, the purpose of love. The Chinese Christian Church shall battle for Apostolic unity. Under her protecting wings every one shall find a place, Peter and John, Paul and Barnabas, and even the critical and doubting Thomas; for Christ is with her, His love constrains her members, His presence insures her safety. She shall teach her members to *agree to differ*, but *resolve to love*. The Chinese shall stand for, nay, even fight for *unity in diversity*, jealously to guard against any encroachment on the comprehensiveness which is her glory, her richness, and her power.

Eighth. The Chinese Christian Church shall be a *courageous experimenter in cooperations*. She believes in cooperation, because it is God's will that she should. God has raised apostles from various nations and sent them to China to establish His Church in China. The corner-stone of the Chinese Church is inscribed with names in many languages. God has a purpose. God desires that in China, through His Church, the unity of the human family under His fatherhood shall be fully manifested. The Chinese church believes in cooperation *because her own needs tell her that she must*. The vastness of her task, the multiplicity of the demands, the need of diverse gifts, claim every available force. Apart from cooperation she has no alternative. She must vigorously carry out Christian cooperation between missionaries and Chinese workers, through a revolutionary change, if necessary, of plans and policies under God's guidance. She must insist that racial prejudice, personal habits and denominational preferences be all sacrificed for the glory of God and for the service of our fellow men. She must insist that the young, the inexperienced, both among the missionaries and among the

Chinese workers, respectfully accept the wisdom and guidance of their seniors according to their needs. She must also intreat her experienced seniors to give adequate opportunity to the courage, the audacity, and to the energy of the church's youth. And these, the seniors and the young, the experienced and the inexperienced, together must give unfettered freedom to experimentation and the insistent impulse forward. Such is the church the Chinese Christian's need, which the Christians are praying for and for which many will be willing to lay down their lives.

This is the critical hour for each of us. We must search in our hearts and ask ourselves;

Are we ready to join the Chinese Church militant, to be fearless fighters against sin, believing in no compromise with any evil, individual or social?

Can we faithfully interpret Jesus, both His humanity and His divinity, and through our lives make known to the Chinese people the dynamic power and the saving grace of the God-man?

Can we both serve, as the prophet of God, and be willing to follow any prophet whom God may send to us in these days of trial and distress?

Are we willing to remove all the petty preferences of selfish partisanship out from the way, and give the still small voice of the Holy Spirit a chance to be heard?

Do we have genuine faith in the Holy Scriptures as the impregnable rock which can stand the scientific study of any human being?

Do we really realize the significance of the fact that the Church is a Chinese church and that it should be indigenous in every way, and are we willing to do our part to make it so?

Have we learned to cooperate with the young and old, with old and new, with missionaries and Chinese? Can we agree to differ, but resolve to love?

In Him nothing is impossible. Are we ready?

If we are, then we Chinese Christians may

say one to another, and say to you, our brethren in Christ from other lands, "We are no more strangers and sojourners but we are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the Chief corner-stone; in whom each several building, fitly framed together, growth into a holy temple in the Lord; in whom we also (thanks be to God) are builded together (with you) for a habitation of God in the Spirit."

Is this not a ringing challenge to the Missionary body in Korea, and to the Church in Korea. We know that our Korean brethren have similar aspirations. Are we willing to come out from the back water into which we have drifted, to come once more into the mighty currents which are sweeping the Christian Church forward? Are we willing to re-consider our policy, to unite the Korean and Federal Council? To unite with our native brethren in facing the task of winning Korea for Christ, of winning Manchuria for Christ? Are we willing to face these great problems unitedly, to pool our resources of funds, equipment, and force? Divided the allies could not get the victory, united under one leadership they conquered. Divided, there is overlapping, there is rivalry, there is misunderstanding; in unity there is strength.

In Japan mission after mission is taking action with regard to doing away with the Federal Council, and appointing a National Christian Council in its place. In China, India, Ceylon, and Burmah, such councils have already come into existence. Is it not time for Korea to consider the calling of such a great Korean Christian Conference; which shall in turn appoint a Korean Christian Council? These matters must come up for decision at our coming Federal Council meeting. Are we willing to give ourselves to prayer, that we may know God's will for us in this matter, and knowing it, may be willing to follow His lead?

The First Korean Women's Summer Conference.

MRS. C. I. McLAREN.

On the thirteenth of June, 1922, the first Korean Women's Summer Conference began its meetings in the Women's Bible Training School, Seoul, kindly lent for the occasion. It is many years since the first preparations for such a conference were made; for the earliest vision seen and the first prayer offered up for such a conference were indeed the first steps leading up to this Conference of today—a conference planned, organised and carried through by Korean women. Two of the chief officers of the conference, its general secretary, Mrs. Yong O. Choi, and its president, Miss Helen Kim, were delegates to the World's Student Christian Federation meetings in Peking this spring. From this gathering they brought breadth of view and new vision, gifts they were able to pass on to the Korean conference as a whole.

Invitations to attend the conference were sent to the higher schools throughout the country, government and private, and also to the various women's societies which have been springing up so rapidly of recent years. The actual number of delegates was sixty, drawn from all parts of the peninsula. June is the busiest month in the Korean farmer's calendar: the barley harvest is reaped and the seedling rice plants are transplanted to their paddy fields—a significant time for the gathering in of the seed of early sowing in Christian education, and the planting out of Christian ideals in the rich fields of Korean womanhood. How rich these fields are one realised as the conference days brought into view this side and that of character after character; rich in the priceless humour that can join in a laugh against oneself; tried in the furnaces of a patriotism that is seeking to put the kingdom of God first; bred in the confucian courtesy that so often puts western aggressiveness to shame; fired with a Christian zeal that gives unsparingly to the service of the Master,—these are but a few of the

characteristics that one noted in rank and file as well as in the leaders of the conference.

The program was designed to be educative as well as inspirational, sociology, ethics and psychology lectures being included. These classes led by Mr. Cynn, Mr. Rho and Mr. Hong, were attended most enthusiastically, and some of the leading modern ideas in each subject found themselves in unwonted Korean dress. Application of principles to present day conditions in Korea formed the theme of the closing lecture in each of these subjects. Miss Appenzeller was responsible for a course of lectures on women's work in the world, a timely subject which tickled our ears and fired our enthusiasm. A conference song book was prepared under the direction of Miss Mary Young, who had charge of the music. An hour each morning was given up to reports from delegates, the last two days being reserved for business arising out of the conference. Here the mind of the conference expressed itself in the form of a constitution drawn up suitable to the needs of the Korean field, and embodying the ideals of the International Young Women's Christian Association; the appointment of a secretary to devote a portion of her time in the coming year to visiting the field, and the calling of a conference for next year, at which it is hoped that the question of forming a Y. W. C. A. for Korea will be fully discussed and definite action taken. It is felt that the time for opening up of Y. W. C. A. work in this country under foreign supervision has passed, and it rests with the Korean young woman to see that her compatriots receive the same help as is being given to women in other countries through the medium of the Y. W. C. A. Alive to the difficulties involved in such a decision, difficulties of inexperience, of finance, of imperfect education, these young women realise they must pledge themselves to undergo training, to give of their earnings, to continue their

studies, as God may direct each individual; but of their personal responsibility for this work they are in no manner of doubt. Along with this realisation of responsibility is the realisation that it can only be through the unselfish co-operation of those who have had experience of Y. W. C. A. work in other lands, and more especially through the prayer and help of those who through residence in this country have knowledge of the actual field of work that this work can go forward to a successful issue. "This conference," said the leaders, "was made possible by the prayers of the missionaries; without those prayers it could not have been held, and this is but the beginning of what must be done through their prayers offered faithfully for us." Surely here lies a challenge to our spiritual efficiency!

The spirit of the conference was deeply religious. Up the pine-covered hill behind the building one white-garbed figure after another stole in the silence of the dawn to read and pray in secret before the devotional session at half past six, when Miss Tinsley led the meditations on Christ having the pre-eminence in every department of our private and public life. Then came breakfast, and over our bowls of rice we could begin to put into practice what we had prayed for. Servants we had to prepare and serve the meals, but every delegate constituted herself a hostess, and not "First come, first served," but "First come serve the rest" seemed to be the motto of that dining hall. No less than the chapel it holds precious memories. After breakfast came a brief, united meeting under our chairman, Helen Kim, whose message went to our hearts the more because of the pervasive quality of her breakfast-time geniality. Then followed Bible study in three groups, Christian apologetics. The Manhood of the Master, and the women of the Bible. The afternoons were devoted chiefly to recreation; one day we walked over the hills to the Chosen Christian College, where the clang of the masons' tools speak loudly of the advancement of learning. Returning by way of the proposed site of the

Women's College, we sat under its pines and sang ourselves into a future when the workman's hammer would be heard there, too—nay, into a further future, when the children now in the kindergartens and primary schools of Korea will be completing their college education.

Vespers was a moveable feast: we held it usually on the hillside where we could watch the sunset. "Building for the Days We may not See" was in part the message of this hour. (These very helpful meetings were conducted by Mrs. McLaren herself.—Ed). The evening meetings under Mr. Pak and Mr. Cynn led us from a consideration of the love of our Saviour Jesus Christ to the devotion of our all to His service, and the acceptance of His Spirit as the controlling power in our lives. In those opening nights the old student conference prayer was ever on one's lips,

"Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

"Strain and stress" there certainly was to begin with. "I will not let Thee go except Thou bless me," the burden of the prayers; and after the services were over, from the library and elsewhere came one voice and another in supplication and entreaty. Is there any joy comparable to that of seeing a soul putting off its burdens and entering into the joy of the Lord? As I write there rise before me the faces of one and another as they looked in the early days of the conference, and as they looked at its close. Moses wist not that his face shone, and neither did these realise how the inward light was shining forth.

To those who have looked and prayed and worked for the coming of the Y. W. C. A. to Korea one may bear the tidings, "It has come." Not as a formal organization yet, but its living spirit is here. The office staff of the Conference seemed to have as their motto, "We put our best at the service of all." The actual catering was efficiently carried through by the conference officers.

One of the most wonderful of all the sessions was on the last afternoon, when for two solid (sultry) hours practical suggestions were put forward and discussed and committees appointed to set to work on some of the most pressing problems. Among these may be mentioned the compiling of a book of etiquette to meet the requirements of the times, the building up of a children's literature, the forming of an enlightened public opinion on the questions of prostitution, concubinage and divorce, the evolving of suitable wedding garments for an age when the bride is no longer a puppet. Throughout this discussion Mrs. Choi showed a degree of initiative and enthusiasm that carried us with her into a new era of Korean womanhood.

To the generous help of the more enlightened men of Korea, in moral support, in financial backing, in lecturing and in other services the conference is deeply indebted, and its prayer is that the assistance so willingly rendered may be more than repaid in the advantage to the community as a whole, which it hopes may in the providence of God be the outcome of these meetings.

A personal note in closing: Through the deep courtesy of the members of the confer-

ence one lived those days in happy comradeship, forgetting in the warmth of one's welcome that one was not a Korean of the Koreans. But one day the magic failed, and it was on this wise: An excursion took us past a jail, beside which were working convicts in their prison garb. As we drew near the girls began singing, and this is what they sang:

"Nearer, my God, to Thee, nearer to Thee."

And at that word I was taken forcibly out from the number of these who had fathomed depths of experience as yet unknown to me, rejoicing that they were counted worthy to suffer shame . . . One day I had occasion to quote from the Book of Lamentations, with us a largely quoted book, To my surprise a tall girl across the table took up the quotation and continued down the page. . . . "He doth not willingly afflict. . . . Let us search and try our ways. . . . mine eye runneth down with rivers of waters . . . till the Lord look down . . . Thou drewest near thou saidst, Fear not." "Where did you memorize that?" I asked as she stopped, her face aglow. "In prison," she said, "and it was a great comfort to me."

We do well to walk humbly whom God has called to work among this people.

Manhood's Estate.

A Report of the Annual Meeting of the Northern Presbyterian Mission in Korea.

R. C. COEN.

Sometimes I think that an account of the things we do not do, or try to do, at an annual meeting would not only occupy less space but would also form his more valuable information than an account of what we do do. At any rate, I was greatly impressed this year by the many things our Mission could not do, *at this time*—which things, after all, were but one thing, viz, a reorganization in all departments and phases of our work along lines that will give the Korean church, at one and the same time, more responsibility and

control. Whether to our decision to maintain all our eight schools it were the addition of a clause instructing each station to seek financial support from the Korean church and proceed to draw up and put into use plans for joint boards of control in these institutions, or whether it was a motion to postpone our answer to the recommendation from the Mohonk conference regarding co-operation between missions and native churches on the various Mission Fields, the problem was the same, and the solution impossible at this time.

Almost every important question ran into this question of re-organization, sooner or later.

There are few, if any, among the missionaries who do not feel that such changes are natural and wise, and all, I believe, think them imperative. When, how, and to what degree they shall be brought about are debatable, and of too great import to be decided quickly or lightly. Such changes are sure to come, but until they become actualities, all other decisions must be temporary, and partial—transitional.

It seems that the figure best suited to illustrate the present situation is that of parents and their child. In almost every point of comparison the mission stands as the parent to the Korean church. Just now the child has grown up, and must leave the parental roof, and all that means authority, protection, and support on the one side, and subjection, dependence, and venture on the other. Parents always know that sooner or later the time will come when children will be grown and must leave home, and children rather hesitatingly long for the time when they can leave home, and both parents and children partially anticipate and prepare for that time, and yet when it does come, the joy of each is tempered greatly by misgivings, fears, and conflicting emotions. Memories of the past, the duties of the present, and uncertainties of the future all combine to mar the glory of the day.

Just so, this Korean church which the mis-

sions nursed so tenderly through its infancy, guided so carefully through its childhood, guarded so thoughtfully during adolescence, and youth,—this church has passed from the utter helplessness and dependency of babyhood through the awkwardness of the teens, acquiring successively self-consciousness, self-respect self-dependence, self-assertiveness, self-control, more and more, and at last behold! a *fully grown man*. Each stage of development has required adjustments and changed relationship for mission and church (parent and child) and these have come naturally and happily, as will also this greater and final change—the goal of all our past labors, the realization of our fondest hopes, the answer to our fervent prayers, and the fulfilment of the church's highest ambitions. Whenever the fulness of time, whatever the methods employed, however great the changes involved, there will be no less of sympathetic helpfulness on the part of the parents, nor of filial affection and reverence on the part of the child, but only a shifting of the center of gravity, of initiative, control, and responsibility. Whatever future meetings may work out in detail, the annual meeting of 1922, consciously or unconsciously, sensed the situation, faced it favorably and fairly, approached it wisely and cautiously, determined that it should not only be done in due time, but done right, to the satisfaction of all, for the good of the work, and to the glory of God.

Annual Meeting of the Southern Presbyterian Mission.

J. KELLY UNGER.

The Thirty-first Annual Meeting of the Southern Presbyterian Church of Korea, "*Opened under auspicious Circumstances*," on June the 17th, at 8:15 A. M. Mr. M.L. Swinehart was elected moderator and Rev. T. D. Murphy Secretary. In a short while business began in earnest and the days that followed were full

of hard work for all present, and Kwangju, the place of the meeting, was as busy for 10 days as is Wall Street when stocks are going up.

The outstanding features of the meeting were; first, the spirit of goodwill and fellowship; second, an unusual spirit of hope and

confidence in the future; and third, a complete dependence on God in solving the problems that came up. The station reports which were read the third day of the meeting were filled with evidence of the good things God had been doing for the people in all the fields and in all lines of work. After hearing these messages, rich with outlines of victorious results, one's heart went up to heaven with a song of thanksgiving and praise, for God is truly working wonders in southern Korea. Not one word of pessimism was heard in any of the reports of the stations, but all expressed the belief that the future held even greater events than the past. A stranger hearing such reports and knowing the writers well enough to have complete confidence in their character might be tempted to immediately recommend them to Lord Northcliffe, suggesting that he put them in the department that heralds the glories of America.

The gospel in Southern Korea is accomplishing that whereunto it was sent. The people are coming to Christ, and the river of life is watering their thirsty souls. Our Mission looks back on one of the most successful years in its history and forward to the great light which they have brought to this people shining more brightly than ever before.

On Tuesday night Kwangju Station displayed its stage talent in the form of a circus. Clowns, acrobats, tight-rope walkers, snake charmers, wild men, animals and a thousand other things came forth in brilliant display to captivate the audience and thrill each spectator, and all became children again just for one night.

The Mission had as guests Dr. Chas. R. Erdman of Princeton Theological Seminary and Dr. Avison of Seoul. Rev. W. C. Erdman of Taiku, Dr. Gale of Seoul, and Miss Covington of Syenchun. All contributed to the pleasure of the sessions and we consider ourselves fortunate to have had them with us. The deeply spiritual messages by Dr. Erdman inspired us to deeper love for the Master and a greater determination to better serve Him. Dr.

Erdman was greeted by many of his former pupils who had learned to love and admire him, while he made many more new ones by his Christian spirit and excellent addresses.

On Wednesday afternoon the mission baseball Team played the Kwangju school team. If we had our way we would not tell the result but we console ourselves by the fact that if certain men had not made such bone-head plays the score would have been different. On the mission team the ages ranged from the early twenties to the late seventies, so that we had over-confidence and under-practice, the two most valuable features for losing a baseball game.

Thursday evening there was given in the home of Mr. and Mrs. Unger a Princeton supper in honor of Dr. Erdman. All former Princeton men gathered to do honor to Dr. Erdman and to go back over old times. Rev. W. C. Erdman was the "stunter" of the evening. He captivated the group by his readings. Dr. Erdman the speaker of the evening after giving a most delightful talk suggested a Princeton Club in Korea. His suggestion was carried out and the future will hear of that august body meeting at regular periods each year.

On the same evening the home of Dr. and Mrs. Bell was thrown open to the Mission in honor of our latest bride and groom, Mr. and Mrs. Linton. Mrs. Linton was Miss Charlotte Bell, daughter of Dr. Bell. She was born in Korea and is the first of our Mission to return to the field as a missionary.

The following Tuesday night we bade farewell to Miss Miriam Preston who left for America to continue her education. A little play was given entitled, "Betty goes to College." The play was given in the home of Mrs. Knox and talent from all the stations of the Mission was called upon.

Though the questions to be solved before the mission body were important, spirited debates were almost entirely absent and the "Old Timers" in the Mission say they have never seen such a spirit of cooperation in the

settling of the problems. Three things of importance seemed to stand out as foremost in work.

1st. The need of a well outlined Bible course in all our schools. Uniformity and thoroughness in the course given are features that all seem to feel are most necessary.

2nd. The marvelous growth of the country schools, and the opportunity of doing a great christian work through this medium. All the schools are crowded, the people are ready to give of their means to support the work if a good school can be secured. Statistics showed that many of the catechumens and candidates for baptism come from the country schools. Every evangelist proclaims this as a time when we can do wonders for these people through the country schools. They are the adjuncts of the church. Wherever the church has a country school in connection with it, the church flourishes.

3rd. The outstanding problem as discussed at the sessions was, "How to link up the new spirit of young Korea". Here as elsewhere in Korea the young people present a difficult problem. To meet their needs is one thing; to supply their desires is another. Sound judgment, careful action and tact must be used to direct those who are coming to us in the right path. Much prayer is our surest ground.

We have the destiny of a people in our hands and we cannot treat the opportunity lightly.

All over the field statistics showed that the young are coming into the church. The old are continuing in heathenism. This very fact that the young are embracing the gospel makes the problems greater, but the future brighter. Nor are they rice-christians, they are increasing their contributions to the work and progress toward entire self-support is being made. God in giving us this field has opened a big door of opportunity, as never before; our hospitals, schools, and churches are crowded. Though many of our older missionaries are at home for a short while, we have been blessed with the arrival of new forces who in the years to come can join with sympathetic understanding in the progress of the New Korea which is so evident everywhere.

We join with our brothers in other missions in Korea to sing praises to His name, and thank Him for this blessed time of opportunity in the vineyard. "Korea for Christ" is our thought and desire and we welcome the glad news from other missions in Korea that thousands are hearing and believing in the Divine Son of God and Saviour of the world. May God continue to pour out His rich blessings on our feeble efforts for the people of Korea.

COMPARATIVE STATISTICS FOR YEARS 1921—1922.

Southern Presbyterian Korea Mission.

M. L. SWINEHART.

FOREIGN WORKERS

	1921	1922	
Missionaries - - - - -	77	85 or 11% increase.	

NATIVE CHURCH

Native ordained pastors - - - - -	10	23 or 130% increase.	
Organized churches - - - - -	87	95 or 9%	"
Church buildings - - - - -	360	413 or 15%	"
Added on confession of faith - - - - -	1,266	1,534 or 21%	"
Communicants - - - - -	8,487	9,524 or 12%	"
Average attendance at church - - - - -	20,890	25,348 or 21%	"
Sabbath Schools - - - - -	483	560 or 16%	"
Sabbath School members - - - - -	23,448	30,412 or 29%	"
Contribution to church causes - - - - -	\$27,174	\$42,251 or 55%	"

EDUCATIONAL

Number of schools - - - - -	161	292 or 81% increase.	
Number of students - - - - -	6,713	12,110 or 80%	"
Students uniting with church - - - - -	86	277 or 233%	"
Contributions to schools - - - - -	\$9,403	\$23,770 or 152%	"

MEDICAL

Total days treatment (hospital) - - - - -	41,438	46,375 or 12% increase.	
Total cases (dispensary) - - - - -	40,061	53,877 or 34%	"
Total receipts (from natives) - - - - -	\$45,056	\$4,1587	

Annual Meeting of the Canadian Presbyterian Mission.

WILLIAM SCOTT.

I notice that some missions are bold enough to state plainly on the cover of their minutes the 'duration' of their annual meeting. The Canadian Mission has consistently preferred to print only the date of convening. One cannot help admiring, among other reasons, the humanitarianism which thus spares the Home Board the exasperation of knowing that their Korea missionaries can manage to spend so much time every year over the small amount of business which appears in the minutes. Our meeting dragged along this year worse than ever, owing undoubtedly to the fact that we began by adopting a report upon "Suggestions for Expediting." The habit is one which has been settling upon us for years—especially since we began to meet at a holiday resort. We might take courage from the old adage that "it is never too late to mend," were it not for the fact that this proverb has been revised to suit our dour contraversialists and now reads, "it is never too late to amend." How would it be to hold our meeting for once in the Chosen Hotel and make every member pay his own expenses?

Our chief delay this year arose over appointments. In the midst of a prolonged deadlock one member remarked that he would like to be bishop of this mission for ten minutes: which remark, however, elicited no more satisfaction than the laconic reply that perhaps he would get enough of it in that short time to satisfy him for the rest of his life. Personal preferences were in evidence, but strong convictions regarding policy were weightier factors. This was especially clear in the discussion of our mission's responsibility for work in Siberia. There was a very considerable opinion that we ought to hesitate assuming full mission responsibility for this work. In defence of this attitude it was pointed out that (1) our

missionary staff was altogether too small for the work which we have already undertaken in Korea proper and North Kando; that (2) the state of our church finances did not warrant us venturing upon a new work which would ultimately make heavy demands upon our budget, and especially in view of the fact that (3) the Korean church was already, through its assembly and presbyteries, making Siberia the sphere of a remarkable Home Mission effort, and that (4) we ought rather to encourage them in this day of independent national spirit, to maintain this field for such independent Home mission effort. It was finally decided to await future developments and for this year, to appoint Dr. Foote "as our missionary to Siberia, to assist the general assembly in its home mission work there."

Perhaps the most important action of our council this year relates to our desire for closer co-operation between the mission and the Korean church. The conviction has been forced upon us that the times demand more intimate relationship between these two bodies and greater mutual dependence upon each other in the sharing of the responsibilities of all kinds of mission work. Presbytery of South Hamkyung gave us the lead by sending a delegation to convey greetings to our mission, and to suggest certain lines of activity. We decided to respond with hearty good grace, and to request each of the three presbyteries within our bounds to appoint delegates to meet with our executive at a mid-winter conference. In order to facilitate the discussion at such conference, the educational and evangelistic committees recommended that certain subjects be submitted to each presbytery for discussion before they appoint their committees.

The questions propounded by the educational committee are as follows.

1. Should we concentrate, in Korea proper, upon one efficient higher common boys' School?

2. Should we seek to make that school a registered or an approved school?

3. What should be our policy regarding higher common boys' schools on other stations?

4. Where should the registered or approved school be located?

5. To what extent will the Korean church co-operate with the mission in the support and control of all these schools?

6. To what extent will the Korean church co-operate in the support and control of girls' school work?

(7) To what extent can co-education be introduced into primary schools?

The evangelistic committee's suggested topics are also in the form of questions :

1. Do you not consider that the time has come for all Korean pastors in charge of organized churches to be sole pastors?

2. To what extent should organized churches with pastors assist unorganized churches?

3. Do you consider that the work now being done by the Bible Society through its colporteurs might be more effectively carried on by the presbytery through its individual churches?

4. What, in your estimation, should be done in the way of classes, institutes, etc., to provide more adequate training for helpers, evangelists, elders, leaders, and other officers of the churches within your bounds?

5. With a view to speedy evangelization of the unbelievers, what methods, other than those at present in use, do you think might be effective?

6. What salaries would you suggest should be paid men and women workers of the Korean church and of the Mission?

7. In how many years do you consider the Korean church will be able to undertake the

full financial and administrative responsibility of all the men and women helpers and evangelists?

7. What is the status of women workers who graduate from Bible institutes and by what name should they be called?

These are some suggested topics of discussion. Some of them are local problems; many of them may have been solved years ago in other missions. We can only plead that they are all real issues with us. What we welcome above all else is the opportunity to share with our Korean brethren, in common council, the burden of the discussion and solution of these problems. What the ultimate issue of the conference, with regard to mission policy, may be we cannot now foresee. We trust the good sense of our pastors and elders, and we anticipate no great difficulties. We are at present bombarded with requests—even with demands—from local churches and irresponsible bodies. We feel that our safety lies in dealing with the presbytery, the official governing body of the district, and in making them share the responsibility of all actions. We welcome, moreover, a conference which brings together representatives from all three presbyteries and from each of our mission stations. It will help to break down that isolation under which our smaller stations so often labour to disadvantage.

The problem of educating our missionary children is of perennial interest in our ambitious mission, and promises to become more acute than ever before. We are requesting the Federal Council, through its appropriate committees, to take up the subject with a view to co-ordinating the policy throughout the whole of Korea, and to making united recommendations to the mission boards and interested parties at home.

The mission favourably considered the request of the Christian Literature Society with regard to our participation in the newly proposed foreign staff.

Two representatives were appointed to participate in the projected united conference

upon the question of a women's college for all Korea.

We welcome this opportunity of expressing our mission appreciation of the Bible conference conducted by Dr. Erdman of Princeton Theological Seminary. He gave us helpful devotional talks, richly suggestive character

sketches, sane bible exegesis, and withal a sympathetic appreciation of differing points of view. The few days he spent at Wonsan Beach brought us a welcome respite from annual meeting, and still more welcome spiritual refreshing.

A Visit to Cheiju (Quelpart).

S. K. DODSON.

The island Cheiju (Quelpart) lies to the south of the mainland of Korea about a twelve hours' ride by steamer, if the weather is good and the boat goes straight.

Having been appointed by the mission to help the local pastor in Mosilpo, Cheiju, with a Bible class, my faithful cook and I left Mokpo about noon on a certain Thursday expecting to arrive at our destination the next morning, it taking some six or eight hours more to reach Mosilpo after leaving the first port of the island. But for various reasons, we did not arrive until forty-five hours had passed.

There are said to be ten thousand islands off this south coast of Korea, so it is naturally a very interesting voyage winding in and out amongst them. Some of these islands are mere rocks sticking up here and there like sentinals on guard, others are mountains with their sheer and rugged cliffs projecting out of the sea, while still others are flatter and adapted to habitation. This picturesque scenery by day changes to the more weird ones of the night with the lighthouses blinking from the height of some rugged headland; the moon and stars are reflected in the placid waters and the ship moves on towards the open sea with scarcely a movement felt except gentle quivering made by the throb of the engines. Such is the romantic side and such an ideal voyage may well be imagined, but with most of us who have experienced it there is a very different story.

The fact is the steamers are exceedingly small, the odors are very strong, and the water is usually quite rough on the Yellow Sea. Such was the case on this trip. I was advised to go second-class as it is considered better than first. This is surely one instance where comparisons are odorous, and as first class was a little nearer the source of the odors—the kitchen—I chose second.

Staying on deck as long as I could I at last ventured to go below to the compartment where I was to spend the night. I found that there were sixteen others, Japanese and Koreans, lying on the floor and taking up most all of the available room. I finally found a

place, however, on a raised bench-like place where I stretched out to rest in the same manner as the others. But to one who cannot see the humorous side of a situation there would have been very little peace. Of course all port-holes were closed tight and as there was a charcoal fire in the middle of the room and the air was made still more foul by cigarette smoke, it doesn't take a long stretch of the imagination to comprehend something of the situation.

Quite a number of the passengers were drinking heavily, jesting and carousing all night long. Towards morning the sea began to get rough and about half the passengers including myself became very seasick. The next morning we stopped for a short time at an island port and most of us became better for a short time, but it was not to be for long. The sea grew worse and worse that day and was quite violent by the time we reached Cheiju City. As soon as the boat stopped my cook who was in the third class apartment came to the door and in a very weak voice (he had been desperately sick) said we had arrived. He looked very much dejected when I told him that we had to go on to the next port and would not arrive until the next day.

This remaining part of the sea was the worst of all as there, two seas meet so that it is almost always in a disturbed condition. But at last the ship anchored (or rather stopped and, wallowed in the sea, there being no real harbor there.) Finally a small boat came out to take us off. For awhile it seemed that it would be dashed in pieces against the sides of the ship and it was with great difficulty that we were transferred to it. It was some distance to shore and it looked as if very big wave that came along would swamp us. But finally we landed safely. Even the policeman was so sick that he didn't ask me any questions until we had almost gotten to land.

On shore I found almost the whole church waiting to meet me and so I felt amply repaid for all of the discomforts of the voyage. The local pastor took me up to his house where I was given a nice room, though without fire,

as practically all of the Cheiju houses are unheated summer and winter.

That afternoon the Korean pastor from Soon Chun who was to help me in the meeting arrived and the three of us planned the schedule of class and services. It was decided that I would have the morning prayer service from 5:30 to 6:30, that the Soon Chun pastor, Mr. Yi, would have the night services which would be especially for heathen, and that we would each teach two hours, the writer having an extra hour of teaching music in the afternoon.

We had a splendid class. Besides those attending from the local church, there were several in from the country churches. Every one seemed anxious to learn and were real sorry when the class was over. I don't think I ever enjoyed a week's teaching more than I did that one. Mr. Yi made the night services interesting also and some twenty or more professed a belief in Jesus and decided for a new life.

It seemed to me that this Mosilpo church is one of the most hopeful I have seen. It is small in numbers, but there are some very fine young men and women in the church. The Sunday School is well organized and has seven classes, and the Sunday School held for heathen children before the regular one is the liveliest I have seen in Korea. They have also raised money to start a day-school, but as yet have not secured teacher. During the Bible class they had a meeting of the church leaders in the Mosilpo field and decided they would raise \$7.50 per month for a helper evangelist provided the presbytery would raise similar amount. The work in Cheiju seems to be hopeful and growing.

Some of the customs of Cheiju are different from those of the mainland. The women are more independent and have more freedom. They very often take the lead in providing the living for the family, though I could not see that they work harder than many of the women out in our country districts here around Kwangju. The women there carry water in a frame on their backs instead of on their heads as they do in this locality.

There are peculiarities of language and in some instances in dress. The Koreans have a story that the first inhabitants were Chinese who being shipwrecked on the island afterwards secured Japanese wives and that Koreans coming in future years intermarried with these aboriginnes. The soil being of volcanic ash is very rich and produces barley, beans, upland rice, millet, etc., in abundance. The land is not flat enough for lowland rice.

One bright day I climbed to the summit of, near-by mountain and had an excellent view of all the southern half of the island. The small fields are fenced off by rock fences; so from the mountain top the country looked like an immense crazy quilt with its ten thousand patches (I say patches advisedly, for that is what most of the fields are.) Running clear round the island is this belt of farming land; then, farther in is also a circle of table-land country given over mostly to grazing, while in the center beautiful Hollasan, the second highest mountain in Korea, raises its snow covered summit to a height of about six thousand feet—"Then poured round all is grand old ocean's deep and melancholy waste." On this day it had lost its terrors and away to the west glistening under the sun lay looking indeed like a sea of glass.

I was to catch a boat early on a Tuesday morning at Mosilpo, but fearing the sea would be so bad that it would not stop there, I determined to go overland to Cheiju city on Monday and take ship from there the next afternoon. To my surprise I could not get a chikiegon (load coolie) to carry my baggage. There are scarcely any chikies in the island, I saw only three during my whole stay. So I had to divide the load out amongst three men each carrying a small bundle on his back. I had ordered a horse for myself, but when the time came to start, no horse was forth-coming so I determined to walk. It was a forty mile hike over a very rocky road, but I enjoyed it all and had a fine sight-see of the interior of the country. I saw quite a number of new and strange things. While resting near noon away upon the table land country were horses and cattle grazing around me, while near-by was what looked for all the world like a Texas ranch house, except for the thatch roof. A man came out and began to talk to me. In a little while he took out a piece of steel and aflint and preceeded to light his pipe. So I saw at least one thing I had never seen before.

Reaching Cheiju City about nightfall. I spent a pleasant night with the pastor there and the next day took boat for Mokpo. The voyage was somewhat pleasanter than the one going down. The passengers were mostly Koreans and were quite well behaved. One old woman in talking to the others said that they had amongst them an old western woman. It amused me very much for any one to think that I was either old or a woman, but I thought it might be worse, so let it pass.

I was glad to get back to the work of my own field, but will always be more interested than ever in this wonderful island.

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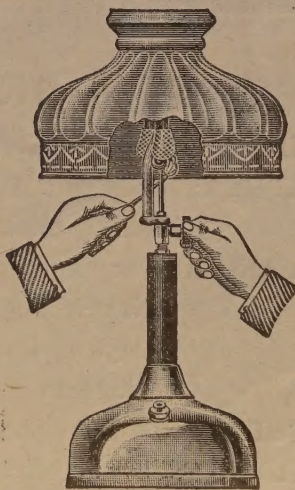
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